

THE RELIGIOUS WORLD

WHAT THE CHURCH FOLK ARE THINKING ABOUT AND DOING.

By WILLIAM T. ELLIS.

When Creed Becomes Deed.

The International Sunday School Lesson for May 15 is "Believing and Doing." James 1:22-24. "Show me" is the slangy expression of the spirit of these times. The world's attitude to-day toward all things is skeptical. It accepts only the man or enterprise that has "made good." It wants a demonstration that will convince its own judgment. Mere empty profession in religion or in business is treated with scant regard. Belief that is barren is given no heed. Our own day stands rather squarely on the platform laid by James, that the faith which is alive must produce. All eyes look for this practical expression of their profession.

The Sunday schools of the world are the most practical of all religious institutions. There is an intrinsic appropriateness in the interruption of the historical studies from the Book of Acts in order that this letter of James may be considered in connection with the letter which he wrote as president of the council at Jerusalem to the Gentile Christians at Antioch and throughout Asia Minor. The deeply practical strain in this epistle has led many to question its right to a place in the Canon. It was not until the council of Laodicea, about 360, that it was formally and finally adopted. During the next centuries, however, it was always printed as immediately following the Book of the Acts, being more clearly related thereto than the letters of Apostles Paul. It was Jerome's translation which disturbed this order and made it likely that henceforth the ecclesiastical arrangement of books will be followed always.

There are several Jameses in the New Testament, and the question arises as to the identity of this one. It is generally agreed that he is not one of the two Jameses who belonged to the college of apostles, but rather the brother of Jesus Himself. He is commonly called James the Just, and there are many interesting extra-Scriptural traditions concerning him. We know that he was a Jew, having been on the council at Jerusalem, thus having a primacy over Peter and John and Paul during the first council. He was a Jew of the stricter sort, and his letter is full of Jewish ideas. Possibly it was meant to recall the church to an overvaluation of the teachings of Paul; for all who have been inclined to spiritualize the latter's words have found fault with these writings of James. Luther, his whole being revolted against the great truth that "the just shall live by faith," did not like James' apparently disparaging remarks concerning faith, and thus he called this book "an epistle of straw." Later he is thought to have revised the judgment, and certainly his followers and the church that bears his name have come to a correcter interpretation of the importance of James' teachings and of their place in the Canon.

"NO RELIGION TO SPEAK OF." One of those bustling persons who talk as freely about the innermost sanctities of the spirit as they do about the crops or the weather had approached a profoundly religious man with some casual inquiry concerning the state of his spirit. "I have no religion to speak of," dryly replied the latter, knowing that his interrogator would probably not catch this double-ended sentence. There are many who have a deep sympathy with the man who "has no religion to speak of." They feel that the householder is not the places for an oral confession of faith. The creed that exists in the market place is the creed that exists in the market place, not in piety phrases, but in a square deal.

In all charity it may be questioned whether the persons who are most prone to talk about religion are those who best realize it. The despising of the man who possessed of a profound reverence. He will speak his faith, of course, upon proper occasion; but he does not wear either his soul or his heart upon his sleeve. With all warm emotions there may be found a great difference. He does not talk of her love for her children; she shows it. James makes a center shot at the talkative saint when he says: "If a man say 'I stress the word 'savior,' and yet do not have works, can that faith save him?"

THE FAITH THAT IS A DEAD ONE. Pious admonitions fill no empty stomachs. The common religious salutation of the early Christian was "peace." James declares that the Christian who cries "peace" to a hungry or naked person in need, withholding food and raiment from him, has by no means expressed his religion. Warm words do not substitute for warm clothes. The lachrymose which is ever plumping itself on its sympathy is no point of merit unless it has done its utmost to ameliorate the conditions over which it weeps. However high and far a man's spirit may soar, he must remain squarely planted on earth. In this material world even spirituality must be shown in material ways.

James declares unequivocally that faith without works is dead. It is a dead speech of to-day—and James' letters are extremely colloquial—he would declare that the religion which is not busy about helpfulness is a dead one. The world is right in judging by conduct. A man who says that he is a Christian, but who cannot take refuge from the world's eyes by whispering that he is not understood.

There is a language that is never misunderstood in earth or in Heaven, and that is the language of practical deeds. If a man is tight-fisted, crafty, unscrupulous, unmerciful, and blind to the claims of his neighbors upon him, he cannot get a fitting answer as a religious man, though he make a long and long one of Paul's letters, and dot the landscape with memorial churches. "As the body apart from the spirit is dead, even so faith apart from works is dead," declares James. At times the church has sought to weed out credal heretics. Better far would it be for her to pluck out the dead members of the sort described by James, who are a contamination and a reproach.

WHO WAS THE MORE RELIGIOUS? Two men were holding a controversy concerning orthodox and short tunic. One was inclined to deny to all who did not hold his faith the right hand of fellowship or any hope of divine favor. He would give them no hearing and scant charity. In his earnestness he cited by name a person known to both, whom he said was "away off" in belief.

Magazine readers have often read an insatiable interest in the character and mission of Dr. Wilfred F. Grenfell, of Labrador, who is hailed everywhere as a knightly hero of Jesus Christ. In order to serve the people of the bleak coast of Labrador he has undergone the rigors of an arctic explorer, and has employed all the versatility of one of the great pioneers. There is no man so high in the public eye or so richly laden with the emblems of business that he is above a feeling of envy as he beholds the noble, full-orbed life of this chivalrous exponent of the twentieth century's best spirit.

The General Assembly of the Presbyterian Church in the United States of America in Denver is commemorating the golden jubilee of home mission work in Colorado. Among the commissioners are several members of that company of men who, along with Dr. Sheldon Jackson, had an imperial vision of a new land to be won for their Lord. What they achieved in labor and suffering their whole church is now celebrating in dignity and honor. Sheldon Jackson himself passed only a few days ago to the great honors of the general assembly of the Church of the First Born.

John Elliot thought he was merely doing the extension work of his Roxbury parish when he began to work for the aborigines, but, lo! he was writing his name large upon the roll of America's history-makers and scholars.

"Father Dyer," the snowshoe itinerant, was one of that innumerable company of Methodist preachers who have braved the wilderness for the Gospel's sake. He has given his name to the early annals of Wisconsin, Minnesota, and Colorado.

By riding to the Vatican in an automobile, and by living, while in Rome, in a modern hotel in the new quarter of the city, Archbishop O'Connell, of Boston, has established a new precedent among prelates in the holy city.

The International Christian Endeavor Convention will be held in St. Paul July 7 to 11. The most spectacular feature of the meeting will probably be the patriotic service to be held on the steps of the Minnesota capitol on the afternoon of July 8.

The National Unitarian Conference will meet in Chicago September 27 to 30.

The recent death of Bishop Galloway, of the Southern Methodist Church, removes one of the famous religious orators of the South, and one of the war horses of the prohibition movement.

The Fifth Avenue Baptist Church of New York City, of which Rev. Dr. Charles F. Aked is the pastor, and John D. Rockefeller a member, has decided to rebuild its edifice on the present site at a cost of half a million dollars.

Rev. F. B. Meyer has started on a tour of the missions of the Orient.

Rev. Leonard A. Thropp, of Washington, Church, and latterly known for his expositions of the Sunday school lessons in daily newspapers, recently died, aged 72 years, after a long illness.

Sumner conferences of the Young People's Missionary Movement will be held this year at Wilby, Ontario; Lake Geneva, Wis.; Asheville, N. C.; and Silver Bay, Lake George.

Rev. J. H. Rev. the distinguished Congregational preacher, of Birmingham, England, who is now president of the National Free Church Council, will make his first visit to America this summer.

As an instance of the present world of the Brotherhood of St. Andrew has been doing through the country, it is reported in Philadelphia that the noon services in a downtown theater and two churches during Lent were attended by an aggregate of 90,000 persons.

LAUDSDORF SATTERLEE

Bishop Harding Pays Tribute on Ascension Day.

CATHEDRAL COMMITTEE MEETS

Members Gather at House of the Bishop and Discuss Plans for Raising Money—Washington Clerics Meet at Dumbarton Club—Missionary Meeting Held at St. Thomas.

NEWS AND NOTES.

Ascension Day has always been a great day in the history of the Washington Cathedral. It was the practice of Bishop Satterlee to reserve for that great festival of the church the inauguration of some special feature or mark of progress in the cathedral movement.

This year there was no specially interesting event to be commemorated more than the beginning for this season of the cathedral services, which have been so popular in years gone by.

Bishop Harding's address was quite noteworthy, and was a beautiful tribute to his predecessor's work, particularly in connection with the cathedral.

Assisting the bishop in the services were a number of the Washington clergymen, the lesson being read by Rev. Dr. McKim and Rev. Charles E. Bick, two members of the newly elected standing committee. Notwithstanding the somewhat cold weather, there must have been not less than 1,000 persons at the open-air service.

Tuesday morning at the bishop's home there was a meeting of the Washington committee in connection with the raising of funds to build the cathedral. It so happened that just about an hour before the time set for the meeting the bishop received a letter from the New York committee forwarding a check of \$1,000 on the pledge of \$2,000 given by the committee.

The Washington Clerics met at the Dumbarton Club, Wisconsin avenue and R street, Tuesday afternoon to hear an address by Mr. Silas McBee, editor of the New York Times, on the subject of "The man's missionary movement." The Clerics were entertained on the occasion by Revs. J. H. D. Blake and J. Henning Nelsens. The Rev. George F. Dudley is the secretary of the Clerics.

A missionary meeting was held in St. Thomas' Church last Sunday night at 8 o'clock, immediately after evening prayer, which had been offered at 7:30 o'clock. Mr. Joseph E. Thropp was the first speaker, and for twenty minutes he held the attention of all present by his thrilling account of church work, told from the standpoint of a man of intense and fellow-worker among the workmen and their families in the West. Mr. Thropp being a large employer of labor in the iron and steel furnaces of West Virginia, he was able to give a vivid account of the conditions of the workers in the West, and the mission fields of the extreme West, told of the church's work in the parts beyond with great acceptability to his hearers.

Next Saturday the committee of scientific experts who are to give their judgment as to the best stone for the building of the cathedral, are expected to get together. Their decision on the point is necessarily looked forward to with great interest.

Mr. Earle Gregg, headmaster of the Cathedral Choir School, is busy getting out the first catalog of the school, which is to be open its doors next September.

At the girls' school commencement week begins at the close of the month. The baccalaureate sermon in St. Alban's church will be preached this year by the Bishop of Washington.

To-day Bishop Harding leaves the city for a visit to Wappingers Falls, N. Y. Bishop Satterlee's first church. They are to hold at this church a commemoration service and Bishop Harding is to be the preacher. Mrs. and Miss Satterlee will be present on this occasion.

The ladies of St. Joseph's Church will give an entertainment and euchre Wednesday evening, May 26, in the parish hall. Rev. Valentine Schmitt has returned from Petersburg, Va., and will preach at the late mass to-morrow.

The children of the Church of the Nativity will make their first Holy Communion to-morrow at the 7 o'clock mass. After the mass they will be invested with the scapular and will renew their baptismal vows. In the afternoon at 2:30 o'clock the closing exercises of the Sunday school will be held, and prizes distributed to the deserving pupils. Father Bischoff, pastor of the church, will be assisted by priests from the Catholic University.

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A banquet and smoker was given Thursday evening by the Immaculate Social Club in the new hall, Eighth and N streets northwest. A musical programme by local talent added to the interest of the occasion. Mr. James M. Dunn was toastmaster, and musical numbers were furnished by the International Band.

Mr. Morris J. Fitzgerald sang "Sweet Girl of My Dreams," Rev. J. D. Marr, pastor of the Immaculate Conception Church, responded to the toast, "The Immaculate Conception Parish." This was followed by a solo by Miss Mary Fitzgerald, "Home Sweet Home." Mr. Cassin Howard, toastmaster; Mr. Cassin Howard, toastmaster; Mr. Cassin Howard, toastmaster; Mr. Cassin Howard, toastmaster.

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CATHOLIC CHURCH NOTES.

The first communion class of St. Patrick's parish, numbering 111 children, will conclude its three-day retreat, under Father McGuigan, and receive their first communion to-morrow morning at the 7 o'clock mass. The "Children of Mary" and the teachers of the Sunday school will receive communion at the same mass.

Rev. William T. Russell, D. D., will be the celebrant of the mass and will preach the sermon. The choir of the "Children of Mary" will furnish the music at the mass, and solos will be sung by Rev. William J. Carroll and Rev. James A. Smyth, assistant pastors of the church.

In the afternoon at 4 o'clock the May procession will take place. Miss Elizabeth Milovick has been chosen May queen. John Dunworth will be the page, and Helen Quinn, Mary Hudson, and Frances Deeds, the train bearers. The maids of honor will be Misses Anne Conners, May Jacques, Irene McDonald, Marie White, Edith Brown, Eunice White, Olga Monroe, Edith Oriani, Lillian Milovick, Mildred Cain, Marie Osborne, Mary McKenny, Mary Durnan, Anna Simpson, Pauline Isenman, Katherine Hannan, Laura Hancock, Nettie Brooke, Belle Brooke, Katherine Sullivan, Pauline McDonald, Regina Fisher, Alice Lucas, Geraldine Deeds, Genevieve Gaskins, Lucile Gaskins, Isabel Bonitz, Mollie Swick, Marie Harbin, Virginia Wedderburn, Lill Miller, Mable Lyons, Mary Snow, and Helen Sheekels. Miss Margaret Weaver will lead the procession.

Cardinal Gibbons will administer the sacrament of confirmation at the church next Sunday to a large class of children and adults. He will also preside at the 11 o'clock mass, of which Dr. Russell will be the celebrant. Rev. James P. McGowan, superior of St. Thomas' College, Brookland, will preach the sermon.

The May procession at St. Martin's Church will take place to-morrow afternoon at 3 o'clock. The sisters of Notre Dame from Trinity College will have charge of the affair and have arranged some novel features in the procession, and Marie Brennan will be the May queen and will have several maids of honor from among the older girls. Marie Rooney will represent Faith and will carry a golden cross; Annie Franke, as Hope, will carry a golden anchor, and Bessie Dunning, with a golden heart for an emblem, will represent Charity. This year the first friend of the auxiliary number, will be attended by thirty-five of the smaller children, representing angels, the little girls with wings and the boys with sashes of silver.

The children of Mary will carry a statue of the Blessed Virgin and the Junior Holy Name Society will carry a statue of the Sacred Heart in the procession. The children will sing the May hymns while marching in the procession, and while carrying the church will crown the May queen and the May king.

At a special mass, at 8:30 in the morning, a class of twenty girls and fourteen boys will receive their first Holy communion. They will renew their baptismal vows and be invested with the scapular at the close of the May procession. Rev. Eugene E. Hannan, pastor of the church, will preach the sermon.

The Ladies' Auxiliary of St. Ann's Infant Asylum held the closing meeting of the season in the parlors of the asylum, when the final returns from the lecture given by Mr. Curtis at the National Theater, on April 25, were made.

It is with the deepest gratitude to Mr. Curtis, to the ladies and gentlemen, and to the many friends of the asylum, that the sisters and members of the auxiliary announce that the net proceeds of the lecture amount to nearly \$1,100.

Carroll Council, Knights of Columbus, No. 271, will receive communion in a body to-morrow at the 8 o'clock mass at St. Theresa's Church, Anacostia. In the evening at 7:30 o'clock there will be a meeting of the League of the Good Shepherd, at which Father Egan will answer the questions that have been placed in the question box. Sunday afternoon, May 30, the children of the parish will have their annual May procession.

The strawberry festival and dance to be given by the ladies of the Shrine of Our Lady of Victory have been postponed from next Thursday to the following day, following, June 3, Sunday, May 30, the children of the parish will have their annual May procession.

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